

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the churches."

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HARTFORD, SATURDAY MORNING, JUNE 10, 1837.

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## THE CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD,  
HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE  
CHRISTIAN SECRETARY ASSOCIATION.

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From the New Haven Rel. Intelligencer.

### "HEAR WHAT THE LORD IN JUDG- MENT SAITH."

They who can look on the events of the present  
time without acknowledging "the judgments of the Lord," may as well acknowledge that "God is not in all their thoughts."

If the judgments of heaven were ever marked  
and unequivocal towards a guilty people, they are now with reference to this nation.

Three of our prominent national sins, are Sab-  
bath-breaking, slave-holding, and avarice. As  
a class, probably, our merchants and speculators  
are foremost in the ranks of Sabbath-

breakers. That they may make haste to get  
rich, stages, steamboats, canal-boats, and rail-  
cars must know no Sabbath. The professor of  
religion and the acknowledged worldling agree,

that to make money or save time and expense,  
they have a right to set the laws of Jehovah at  
defiance, and employ thousands of stage driv-  
ers, boat captains, hands, and waiters in the  
public and shameless desecration of the Sab-

bath. Hundreds of merchants and clerks  
spend the Sabbath in the counting room, or in  
riding, sporting, and revelry. God is now  
teaching these men how his judgments can dis-

pose of their ill-gotten gains. In strong and  
solemn emphasis, the voice which was heard  
in the thunders of Sinai, is now heard in judg-

ment saying, "remember the Sabbath day to  
keep it holy."

How marked and merited too are chastise-  
ments which are visited upon the slave-holder  
and his abettors. We pray that they may not  
despite the rod of the Almighty. On this  
theme, we venture to say, there is not an en-

lightened conscience that will not respond to  
the following language of a sermon by the Rev.  
L. Bacon, of this city.

"Another of the moral causes of the present  
embarrassment—and one which ought not to  
be overlooked—may be sufficiently indicated  
by a few easy questions. In what part of our  
country did this distress begin? Where is it  
felt with the heaviest pressure? Where is it  
felt that the depreciation of all kinds of property  
has been most rapid and fatal? It is just where  
the soil, cultivated by the reluctant toil of  
slaves, yields its abundant products into hands  
unhindered by labor. It is just where the la-  
borer, contrary to the law of nature, has no in-  
terest in the productiveness of his own strength  
and skill; and where the revenues of success-  
ful enterprise, instead of being distributed na-  
turally, and according to the equitable arrange-  
ments of God's wisdom, between the adventur-  
er and the laborer, are all given to the adventur-  
er, while the laborer gets little else than his  
coarse food and scanty clothing. While the  
staple of that great region was sold in the mar-  
kets of Europe and America at extravagant  
prices, wealth poured in upon the planters like  
a deluge; and the privilege of participating in  
that wealth by traffic, begat in other parts of  
the country a propensity to overlook that grand  
iniquity. In the hot blood of their prosperity;  
and provoked by indiscriminating denunciations  
and unwise proceedings, the people there have  
announced to their countrymen and to the  
world, the atrocious determination to uphold  
their system of slavery forever. They have  
demanded, that to the maintenance of that sys-  
tem, the liberty of the press, the liberty of  
speech and discussion, and the liberty of vol-  
untary association for purposes not unlawful,  
shall be sacrificed. They have demanded,  
that mobs, trampling down order and law, shall  
suppress such discussions and associations as  
bear unfavorably upon that system. And—  
shame to human nature!—men have been  
found, who, breathing our free air, and walking  
among our fathers' graves, have been ready  
to give to such demands an approving answer.  
"This slavery," we are told, "is no concern  
of ours, and none among us has a right to  
speak of it;—as if we were not 'born of wo-  
man'—as if the blood in our veins were not  
kindred to human nature. No concern of  
ours! Providence is teaching us another les-  
son. Those who cannot feel the tie of brother-  
hood, that binds them alike to the lordliest  
oppressor and the meanest of his slaves, may  
be touched where they can feel. Ask the mer-  
chant and the manufacturer, whose drafts come  
back dishonored, and who are themselves made  
bankrupt, because slaves have fallen to one  
sixth of their last year's price—ask them, and  
ask their creditors, if we have no concern with  
slavery."

But the grand, absorbing father sin of our  
nation is insatiable avarice. Our avarice hires  
the profanation of the Sabbath—rivets the  
chain, and applies the bloody and remorseless  
 scourge of Slavery. An insane "haste to be  
rich" is driving men headlong into sins which  
ought to make a demon shudder. Whose notes

or bonds are now considered better than  
blank paper? Whose word or promise is more  
regarded than the idle wind? What has made  
our princes beggars, and brought pale famine  
into ten thousand dwellings? What has strick-  
en the Church with a moral paralysis, and  
made her the image of putrid death? It is the  
lust for gain, which like the grave cries, "give  
—give."

We regret that we cannot give the whole of  
Mr. B's remarks on this point. Our limits al-  
low of only a brief extract.

"Naturally connected with this universal  
and engrossing love of money, is the desire  
and hope of acquiring wealth, without helping  
to create it, and the effort to get possession of  
wealth by other methods than those of produc-  
tive industry and skill. By this, I mean what  
is commonly called speculation, as opposed to  
honest enterprise.

"The difference between the traffic of the  
honorable merchant and the art of the mere  
speculator, is wide as heaven. The merchant  
whose business is to transfer commodities from  
the producer to the consumer, gives an aug-  
mented value to the commodities thus trans-  
ferred, and has an equitable title to the value cre-  
ated by his skill, his capital, and his labor.—  
The mere speculator, on the other hand, ren-  
ders no actual service to the community. His  
whole art is, to get possession of commodities  
at one price, and to get rid of the same com-  
modities at a higher price, without any corre-  
sponding augmentation of their value. The  
mere speculator, whose only capital is his ac-  
quaintance with the arts of panic and excite-  
ment, whose hopes of success depend on the  
skill with which he calculates the expansibility  
of a bubble and the chances of its bursting, is  
twin-brother to the gambler.

"What usurious exactions—what fraudulent  
negotiations—what conspiracies to swindle—  
what forgeries before unheard of—has this  
country witnessed, within a few months past!

"Of this reckless haste to be rich, this epi-  
demic fever to be rich by sudden speculation,  
& the consequent departures from upright  
ness in commercial transactions, the whole land  
is now reaping the fruits, in the present visitation  
of a retributive providence. This is the most  
obvious of the moral causes of that universal  
embarrassment, which not only terrifies the  
capitalist, the merchant, and the artisan, with  
the stoppage of all business, but threatens the  
nation and the government with universal  
bankruptcy."

Happy will it be for this nation, if she hears  
the voice of God's judgments and humbles her-  
self before his throne.

From the Poughkeepsie Telegraph.

### JUDICIAL INFLUENCE.

We arrived in New-York a few mornings  
since, and while strolling leisurely, just at  
dawn, near the Park, curiosity led us into the  
Police Office to witness the modus operandi of  
that celebrated establishment. On the bench  
sat Judge H——, whose locks exhibited the  
frosty touch of age; upon his left sat a scribe;  
and on one corner sat that efficient police offi-  
cer, Mr. H——. On one side within the bar,  
was a motley group of nearly all conditions  
and all sexes, either seeking or dreading jus-  
tice. Among them was a young girl, appar-  
ently about eighteen years old, whose sad coun-  
tenance betrayed the operations of the canker-  
worm of grief within; yet among all the line-  
aments of misery, bright traces of beauty were  
mingled. Her bright black eyes were full of  
the gush of anguish, as the clerk called her name  
for examination at the bar. We shuddered at  
the inhumanity which marked his address as he  
summoned the frail creature before the judge,  
but the reflection that constant collision with  
such beings, and the perplexities attendant upon  
his profession steeled his heart, readily pardon-  
ed his seeming want of feeling. The examina-  
tion soon proved that she was one of those  
unfortunate creatures, who, in an unguarded  
moment had deviated from the track of virtue,  
and had trod among the dark and dreadful  
scenes of moral debasement.

"Who arrested you?" said the judge.  
"No one," said she with a sob.  
"Why came you here?"  
"I am sick—none will shelter me—and I  
came here for relief."

"Your illness is the effect of wickedness,"  
said the judge sternly. "We will give you a  
home. Mr. Clerk make out a mittimus for  
her commitment to the penitentiary for three  
months."

The clerk obeyed, while the poor creature,  
leaning her head upon the bar, poured forth  
the tears of misery and undoubted contrition.  
While the clerk was executing the order for the  
imprisonment of that frail being, the colloquy  
between the judge and the police officer refer-  
red to, afforded a melancholy comment upon  
the weakness and depravity of human nature,  
and induced a train of reflections which, with  
us, stript the judge of all his official dignity,  
—bereft him of the sacredness of his character—  
and placed him rather in the light of a criminal  
than a minister of justice.

"Were you at the Park Theatre last eve-  
ning?" inquired the judge of the police offi-  
cer.

"I was," responded he, "and was highly  
delighted with Power, in the character of King  
O'Neil."

"That is a most admirable piece, and just  
suited to Power's talents," said the judge. "I  
was there on Wednesday evening; and was

never more delighted in my life. Every man  
of taste ought to patronize Simpson. He em-  
ploys the best actors, and gets up the best dra-  
mas of any manager in the city. I am pleas-  
ed to see his house so crowded night after night;  
it is an evidence that our citizens appreciate  
him. Here Constable R——, here's your  
warrant; take charge of the prisoner;" and  
the poor, heart broken girl followed the officer,  
while her convulsive sobs were audible till she  
left the steps of the piazza.

Ah! thought we, what a melancholy lesson  
have we learned in a few short minutes. How  
many thousands of the abandoned wretches of  
our land, can point to their first visit to a the-  
atre as the era commencing their digression  
from virtue. Perhaps that very girl whom we  
saw condemned to prison, was once the sweet  
hope of fond and doting parents, who watch-  
ed over the years of her childhood, and saw  
the development of her charms with a feeling  
allied to devotion, and daily knelt at the altar  
of prayer, and supplicated the protection of  
Heaven for the guardianship of that rosebud of  
promise. Perhaps in an unguarded moment,  
yielding to the importunities of her inexperi-  
ence, they took her to view the gaudy parapher-  
nalia of the opera, or the drama, the splendor  
of which, and the distorted and voluptuous pic-  
ture of society when portrayed upon the stage,  
with a levity approaching to open licentious-  
ness, infused into her young heart the sweet  
poison, intoxicated her senses, and listening  
with rapture to the syren song of pleasure, she  
sprang from their embrace and leapt into the  
midst of the votaries of vice. Having run a  
short career of crime, she appears before a  
judicial tribunal to ask for mercy, but she is  
beyond its reach, and the prison must be her  
penitential chamber. With what feelings of an-  
guish does she revert to the hour when the poi-  
son entered her heart and withered every hope  
and promise! How like a charnel house to all  
which the heart can claim as lovely and good,  
does she view that splendid temple of wicked-  
ness where first she heard the notes of the  
charmer! And yet, from the lips of a minis-  
ter of justice, an avowed and sworn supporter  
of the public morals, a man whose head is  
blossoming for the tomb, and who should de-  
votely the remainder of his few short days to  
the promotion of virtue and morality, from his  
very lips she hears that temple of pleasure extolled  
as the criterion for judging the correctness  
of the public taste, and the expressions of grati-  
fication at the prospect of its triumphant success.  
When, ah! when shall we expect to see the  
Hydra of crimes crushed by the strong arm of  
reform, so long as judicial influence and judi-  
cial practice sanctions its operations at the  
very fountain! Is it to be wondered at that  
licentiousness should stalk abroad in our great  
cities with impunity, when we see it caressed  
by those who should be its executors? Is it  
a wonder that the perpetrator of outrages  
should walk up to the bar of justice with im-  
pudence and without remorse, when he can point  
to its very throne, and impeach the minister  
thereon? Surely the hopes of the philanthro-  
pist are few, when such a counter current flows  
back upon his labors.

From the Boston Recorder.

### RELIGIOUS SCENES IN AFRICA.

CHIEF MOSHEE.—Two years ago this Cora-  
na chief visited Lattakoo, (the missionary sta-  
tion of Mr. Moffat) with three or four attend-  
ants. After staying two or three days, and  
hearing something of the one thing needful, he  
returned home, apparently well pleased with  
his visit. Last year he visited the place again  
with his brother, their wives, and a large retin-  
ue. The journey is about six or seven days.  
He seemed now to be not far from the kingdom  
of God; striving, or rather agonizing to enter.  
His brother was like minded; and their  
wives were also deeply concerned, and others  
of the company were inquiring about the way  
of salvation. One grand truth they all knew,  
that Christ came to save sinners; this was  
the spring of all their emotions, and they thirsted  
for further instruction. It was delightful to  
pour into their souls the light of heaven, and  
direct them to the Lamb of God. They tarried  
many days. Their zeal and devotion was  
a noble example for others. Their attendance  
on the means of grace was incessant. They  
returned home greatly delighted.

Mr. Moffat afterwards visited them at their  
own village, and was received with great joy  
by about 500 people the first evening. The  
next morning an equal number assembled for  
worship. Great stillness and order was pre-  
served. "God so loved the world," &c., was  
the theme of discourse. Their attention was  
exceedingly earnest. Many of them had never  
heard the gospel before. Their countenances  
betrayed their inward surprise;—a few  
were affected. At noon they again assembled.  
No one exhibited signs of drowsiness. In the  
evening they were addressed again, and the  
intervals between the services were occupied  
in conversing about the discourses; all were  
kept in constant employ.

ANXIETY.—A decent looking woman came  
up and addressed the missionary—"Thou man  
of God, have compassion on my soul; I am a  
sinner. Do not leave me in my darkness. I  
desire an A B C book that I may learn to read."  
She spoke from the bottom of her heart. Her  
tears flowed bountifully. A book was promis-  
ed her, if one remained.

Another case.—A woman leaning on the arm  
of Mosheu's brother, came up in great distress

of mind. She said she could not help thinking  
of Jesus, and she felt as if her heart would  
die within her. She had never before heard  
of that good news; she could not rest a mo-  
ment. "The name of Jesus follows me," said  
she. "I cannot hide myself from that name. I  
am a great sinner, I fear the anger of God. I  
never heard of Jehovah before, and Jesus  
will not leave me. Tell me what I must do."

She was deeply affected. The instructions  
given her served in a measure to compose her  
mind, but such was her agitation that she  
could not walk alone.—Abridged from the South  
African Recorder, for Feb., 1837.

From the Religious Herald.

### Dear Brother Sands:

In looking over the Herald of the 5th inst.,  
my attention was struck with the following query:  
—

Is it right for professors of religion to go to,  
or subscribe to parties?

I confess that your answer may have fully  
superseeded the necessity of any thing more be-  
ing said on the subject; but like the poor wid-  
ow, I feel willing to cast in my mite, and will  
add, with good old Mr. Bunyan—"A babe  
in religion might answer ten thousand such  
questions." I would ask also, whether your  
querist is a constant reader of his Bible? Is  
he, like Paul, pressing forward? or, like  
James, shewing his faith by his works? or,  
like Peter, exhorting Christians to grow in  
grace?—Or, shall I indulge the fear, that he  
is like those who have left their first love?

I have, for many years, been trying to preach  
the Gospel. I have been much delighted in  
preaching to young Christians, and in exhort-  
ing them to take a decided stand on the Lord's  
side. And I would ask, what evidence can a  
Christian give of his, or her piety, in a ball  
room? And what influence can such a Chris-  
tian exert in behalf of Christ? We are ex-  
horted to come out from among them; to let  
our light shine more and more, unto the per-  
fect day.

I will observe further, that the query has  
brought to my recollection an anecdote which  
I once heard of a pious young preacher of the  
gospel, who was travelling to the western  
country. He was somewhat eccentric. One  
evening it was his lot to stop at a tavern where  
there were music and dancing. The young  
minister asked for a private room, and was soon  
conducted to one up stairs. Shortly afterwards,  
it was announced to the stranger that a young  
lady of the company had chosen him as her  
partner to dance. The pious young man ap-  
peared to accept the invitation, went down, and  
every necessary arrangement was made to be-  
gin. Suddenly the young preacher exclaimed:  
—"Stop! stop! you are all wrong. I  
have made it a rule for some time to engage in  
nothing without first asking God's blessing, and  
if you will all kneel down we will pray."

Report says the young lady fainted by his side.  
One ran to one place, and another to another.  
The consternation was so great that the com-  
pany dispersed, and there was no more danc-  
ing that night.

I will, in conclusion, propose another query,  
and ask, who act with the most prudence,  
those who take the stand of the young preach-  
er, or those who tamely submit to be led into  
sin, as if they had not chosen Christ as their  
portion.

### AN OLD FASHIONED PREACHER.

American S. S. Union.—At its thirteenth anniv-  
ersary, the Rev. Mr. Todd introduced the following res-  
olution, and is said to have made the accompanying  
remarks, as we find them in the S. S. Journal.

Resolved, That since God has given to the  
parents an interest in the child which no other  
heart can feel, our teachers should be anxious  
to avail themselves of this principle to do good  
to parents, and also to bring in the sympathy  
and co-operation of parents to aid them in their  
efforts for usefulness.

Mr. Todd remarked upon the want of sym-  
pathy that too commonly exists between the  
teacher and parents. The latter often feel that  
they may neglect their duty in proportion to  
the faithfulness of the teacher who has the care  
of their children. The absence of this sym-  
pathy is a cause of much of the inefficiency of the  
Sunday-school system. The teacher should  
understand the strength of the tie that connects  
a parent to his offspring, and take advantage of  
it for the benefit of both. Some instances of  
the force of this feeling were given with much  
effect in illustration. Among them was the  
incident of the Canadian who had allowed his  
child to be buried in a Protestant churchyard,  
on account of his distance from any Roman  
Catholic cemetery, but who, imagining that he  
heard the wail of his child in misery, disinter-  
red the coffin, and carried it himself a distance  
of sixty miles, driving his only cow before him  
to pay the expenses of the new interment.—  
Whatever may be thought of the superstition  
and ignorance of this poor man, his conduct is  
a strong exemplification of the interest a father  
feels in the happiness of a child. A modern  
poet, describing the descent of the angel of de-  
struction to fulfil the destiny of ancient Baby-  
lon, represents the inhabitants of the heavenly  
worlds whom he passes on his way, as shrink-  
ing in anxious suspense until he had gone by,  
lest the message of woe had been directed to  
them. So does the heart of the mother feel  
upon the approach of any danger that may in-  
volve her offspring. He had seen in the print-  
shops a picture of an eagle's nest among craggy

rocks, at a dizzy height, and a mother repre-  
sented as having climbed the steep, and with  
one hand keeping at bay the ferocious bird, and  
with the other rescuing her infant from its nest.  
This is an emblem of maternal feeling every-  
where. He had lately followed to the grave  
the remains of a man thirty-six years of age,  
who from the age of two years had been subject  
to convulsions. During all that space of thir-  
ty-four years his mother had not passed one  
night without rising from her bed, one or more  
times, to attend upon this her idiot son. For  
this whole period she may be said to have lived  
only for him.

A natural feeling of such depth as this may  
be seized by Sunday-school teachers, and would  
enable them at once to double their efficiency,  
power, and means of doing good. By this  
chain by which the hearts of parent and chil-  
dren are bound together the family may be  
drawn to heaven.

Extract from the Report of the B. Board of Foreign  
Missions, as published in the Missionary Magazine  
for June.

RECEIPTS AND EXPENDITURES.

The total receipts of the Board for the year  
ending April 15, 1837, were \$70,010 06, and the  
expenditures for the same period, were  
\$69,051 46.

Of the receipts, \$10,000 were received from  
the American and Foreign Bible Society, and  
upwards of \$10,000 from Virginia, South Car-  
olina and Georgia, for printing and circulating  
the sacred Scriptures in foreign languages.

### SUMMARY AND CONCLUSION.

Under the direction of the Board are

Missions, 24  
Stations, exclusive of numerous out-sta-  
tions 35  
Missionaries, and assistant missionaries,  
including 49 preachers, and six printers,  
and 53 native preachers and assistants,  
and exclusive of assistants in the print-  
ing department, 160

Churches containing about 1300 members,  
of whom more than 300 have been bap-  
tized the past year, 30  
Schools containing about 700 scholars, 45

Twenty-one missionaries and assistant mis-  
sionaries appointed since the last Annual Meet-  
ing, exclusive of Karen assistants, have joined,  
or are on their way to their respective missions.  
Three assistant missionaries have been dis-  
missed at their request, and one native assist-  
ant has been discharged.

There are four printing establishments, at  
Shawano, Maulmein, Bankok, and Sadiya, to  
which are attached eleven printing presses, and  
fonts of type for printing in fourteen languages  
exclusive of the English. The number of pa-  
ges printed in the year ending Dec. 1835, at  
Maulmein and Shawano, was about 8,500,  
000.

In the events of the year which has now closed,  
the Board discern additional motives to  
gratitude and the vigorous prosecution of their  
work. Though embarrassment and partial re-  
pulses have here and there been sustained, the  
general aspect of the mission is one of pros-  
perity and cheering promise. Throughout the  
year, no less than in former years, the advance  
has been all which, according to the instru-  
mentality applied, could have been wisely an-  
ticipated, and nothing but an enlargement of  
the same instrumentality is needed, with the  
blessing of God, to hasten the work to the ut-  
most extent desirable. What the rate of ac-  
celeration, if any, shall be, God thus refers  
to the churches, whose agents we are, to de-  
termine. Of extravagant anticipations of pro-  
gress, he has taught us to beware. By his  
word and his providence alike he has distinctly  
reminded us that "he who soweth sparingly,  
shall reap also sparingly." At the same time  
he has assured us with equal explicitness, that  
"he who soweth bountifully, shall reap also  
bountifully."

What then, dear brethren, shall be the ex-  
tent of our privilege? What proportion of the  
harvest of the world will we gather in? How  
many of the millions of our race, how many  
nations shall rise up and call us blessed? Shall  
the ratio of increase during the past twenty  
years, be the measure of increase for the  
years to come? Or, shall we, from gratitude  
for the favor which God has shown us thus far,  
and in view of the immense fields which are  
spread out before us, gird ourselves anew to  
the reaping, and multiply our sheaves an hun-  
dred fold? We propose these questions for so-  
ber thought. We ask our brethren—ministers  
and churches, to weigh them well, and in the  
light of the word and providence of God, and  
in view of their last account, to give the an-  
swer.

REPORT OF THE TREASURER,  
For the year ending April 15, 1837.

The General Convention of the Baptist Denomi-  
nation in the United States for Foreign Mis-  
sions, in account with Heman Lincoln, Treas-  
urer, DR.

MISSIONS IN ASIA AND AFRICA.

BURMAH, SIAM, CHINA, ARRACAN, TELINGANA  
AND A.S.A.M.

• Outfit of Rev. Messrs. Thom-  
as, Bronson, and Hall, with  
their wives, missionaries to  
A'sam and Telingana, 1,665,86  
• Passage for the same, per  
Barque Rosabella, 1,350,00  
• Books medicines and supplies



procured in the United States for the missions in Asia, 2,593.35  
Remittances for the support of the above missions, with the schools connected with them, publishing the Bible, tracts, &c., 19,230.34  
—21,823.69

Printing Department.—Paper, ink, binding materials, standing-press and hand-press for A'sam, and hand-press for Burmah, freight, insurance, &c., 8,805.73  
—31,333.28

## AFRICAN MISSION.

Drafts paid for providing accommodations for public worship at Bassa Cove, 450.  
Drafts and supplies of two missionaries and one teacher, 976.89  
—1,426.89

## MISSIONS IN EUROPE.

## MISSION TO FRANCE.

Remittances to France for the support of nine missionaries, 11,116.97

## GERMAN MISSION.

Remittance to the Rev. Mr. Oncken, missionary, £200 sterling, 899.09

## GREEK MISSION.

Outfit and supplies of Rev. Messrs. Pasco and Love, with their wives, 979.51  
Their passage from Boston to Greece, 504.  
Payment of their drafts since their arrival out, 656.68  
—2,140.17

## MISSIONS IN NORTH AMERICA.

## MISSION TO HAYTI.

Payment of the missionary's drafts, 6 0/00

## INDIAN MISSIONS.

## CHEROKEES.

Rev. E. Jones' drafts, 2,003.76

## OTTOMAS.

Rev. L. Slater's drafts and sundries, 629.82

## OJIBWAS.

Rev. A. Bingham's drafts, &c., 2,392.00

## ONEIDAS, &amp;c.

Remittances for the Indian School, 400.00

## SHAWANOES, AND OTHER INDIAN MISSIONS AT THE WEST.

Rev. Messrs. D. B. Rollin's and John Davis' drafts, 1,201.00

Outfit and expenses of Rev. C. R. Kellam, with his wife and Miss Taylor, to Choctaw country, 600.00

Advances for the mission buildings for the Omahas, 600.00

Draft of Rev. G. Curtis Indian Printing Department, and printer's salary, 533.75

Outfit and expenses of Mr. J. G. Pratt, printer, and his wife, 400.00

Drafts of Rev. J. Lykins and other missionaries and teachers, for their salaries, interpreters and supplies, 2,170.24  
—11,036.57

## GENERAL MISSIONARY PURPOSES.

Paid rent for Missionary Rooms, 280.00

Paid for stove, with sundry alterations, and for wood, coal, &c., 133.96

Postage bills for one year, 216.04

Books for missions, and blank books, 265.67

Printing Annual Report and books for distribution, 103.45

Freight and wharfage of shipments, (outward and inward), 207.67

Sundry charges for work, furniture, medicines, boxes, supplies, and insurance, and a schedule of small payments, 215.93

Clerk hire and messenger, 686.94

Expenses of journeys of Secretary and Treasurer, as delegates to Conventions and Associations and of candidates for appointment to visit the Board, including expenses of some of the members to attend the annual and other meetings of the Board, 473.74

Salaries and expenses of travelling agents of the Board, 1,334.56

Salaries of the Secretaries, 1,750.00

Paid Mrs. H. Harpham, Troy, N. Y., 50.00  
—5,717.96

66,336.63

## BAPTIST MISSIONARY MAGAZINE.

Editor's salary, and expense of travelling agent, 574.10

## PREMIUM AND DISCOUNT.

Premium for bills of exchange on London, 2,004.23

Interest on cash borrowed, 30.47

Discount and commission for collecting drafts on distant places, 84.50

Discount on foreign bank notes, 21.53  
—2,140.73

## CASH.

Balance on hand April 15, 1837, 3,120.61

—\$72,172.07

\*In the last Annual Report the first item, as it respected Rev. H. Malcom, referred solely to his passage to India.

We have in the Boston papers accounts of the anniversaries held last week in that city. Our time is too much occupied to admit of doing more at present, than to present the doings and sayings of the N. E. S. S. Union, which are given as found in the Watchman.

From the Christian Watchman.

## NEW ENGLAND SABBATH SCHOOL UNION.

Meeting for the choice of officers and the transaction of business, was held at Federal Street, on Tuesday, May 30th, at 10 o'clock A. M. Rev. C. O. Kimball was called to the chair: Dr. Going prayed. After the call for delegates, all brethren present were invited to a seat and to a participation in the deliberations of the meeting.

The Treasurer, Dr. J. W. Valentine, made his report, which was accepted and from which it appeared that the amount received was \$2.

244 3/4. The reading of the Secretary's Report was deferred until afternoon; and the meeting, after the choice of officers, adjourned until 3 o'clock, P. M. The following are the officers for the ensuing year:

President, RICHARD FLETCHER, Esq., Boston, Mass.

Vice Presidents. Hon. Nicholas Brown, Prov. R. I.; Isaac Davis, Esq., Worcester, Ms.; William Gault, Esq., Concord, N. H.; Hon. Josiah Peirce, Gorham, Me.; Gen. Ryland Fletcher, Cavendish, Vt.; George Reed, Esq., Deep River, Ct.

Corresponding Secretary. Rev. S. S. Mallery, Charleston, Mass.

Treasurer, J. W. Valentine, M. D., Charlestown, Ms.

Auditor, J. B. Jones, Esq., Boston, Ms.

Directors. Rev. Henry Jackson, Hartford, Ct.; A. A. Gould, M. D., Boston, Ms.; Rev. J. A. Warne, Providence, R. I.; Rev. G. B. Ide, Boston, Ms.; Rev. William Hague, Boston, Ms.; Rev. Baron Stow, Boston, Ms.; Rev. C. O. Kimball, Boston, Ms.; Rev. Thomas O. Lincoln, Me.; Rev. D. D. Pratt, Nashua, N. H.; Rev. H. Proctor, Rutland, Vt.; J. A. Bolles, Esq., Boston, Ms.; Dr. E. W. Leach, Boston, Ms.

The anniversary meeting of this Society was held at the Federal Street Baptist Meeting house, on Tuesday P. M., May 30th. Meeting opened with prayer by Rev. Mr. Porter, of Lowell.

After the acceptance of the Annual Report, an abstract of which was read by the Corresponding Secretary, Rev. S. S. Mallery, the following resolution was offered by Rev. Mr. Hucksins, of Maine.

Resolved, That the Sabbath school institution is one of the most efficient human agents in the conversion of sinners, and has a claim to our support, second to none other save that of the gospel ministry.

In support of his resolution Mr. Hucksins remarked, 1st. That Sabbath schools were pre-eminently useful in preparing the way for the effectual preaching of the gospel. It was in the Sabbath school, he said, that our youth were made acquainted with the simple elements of the gospel; and when thus instructed, their minds were prepared properly to appreciate the more matured presentations of truth from the pulpit. Without such previous preparation, the young were listless and inattentive under the preaching of the gospel; but with it, the arguments of the pulpit came home to their understandings and consciences. In confirmation of this remark, he adduced the fact, that in revivals of religion, of late years, a large proportion of those hopefully converted, were members of the Sabbath school. In a revival which had recently taken place within his own observation, out of one hundred professed converts, 25 were of this class.

Secondly. Not only was the mind prepared by Sabbath school instruction for the reception of gospel truth from the pulpit, but for its retention. He believed it to be the fact that when the impressions received from the pulpit were confirmed by the instructions of the Sabbath school, it would be more likely to be retained, and its influence felt and seen in after life; and among those who had apostatized from the Christian church, to their own dishonor, and the injury of the cause of religion, he believed that comparatively few from the Sabbath school would be found.

Thirdly. The influence of Sabbath schools would go, where the mere public preaching of the gospel could not be carried. Cases illustrative of this position, had fallen under his own observation. He would give a single instance. He was acquainted eight years since, with a town in Rhode Island, of about three hundred inhabitants, without a church, or the preaching of the gospel, the efforts of several different denominations to establish themselves there having failed. At last a Sabbath school was commenced, the success of which prepared the way for the preaching of the gospel; and now that town is blessed with the established means of grace. Preaching, at first, would not reach their case; but the Sabbath school went where preaching could not go. The children of the infidel, the Catholic, and the vicious, who could not be reached by preaching, were influenced by the Sabbath school, and through them, their parents were often reclaimed. These being the effects of Sabbath Schools, it was evident that this institution furnished an instrumentality for the conversion of sinners, second only to the preaching of the gospel. He hoped therefore that in accordance with the sentiment of the resolution, those present would be bound as Christians to continue to Sabbath Schools a liberal, heartfelt, and increasing support.

Rev. Mr. Howe, Corresponding Secretary of the Boston Baptist S. S. Union, offered the following:

Resolved, That the present state of Sabbath Schools calls for more sympathy and efforts on the part of the church.

Mr. H. said that the early career of every institution was marked by errors and imperfections. Time and experience were always necessary to enable the managers to discover defects, and apply the appropriate remedies, and to avail themselves of the best facilities for the attainment of their end. This initiatory process had taken place with regard to Sabbath-schools. Much attention had been paid to the machinery of Sabbath-schools. Great efforts had been made to prepare suitable books to excite the public attention, and to draw into the schools both teachers and scholars. These efforts had been successful, and the machinery of Sabbath schools was now for all practical purposes perfect. What was now wanted, was not so much an improvement of this kind as a power, by which the machinery could be moved. The church alone was able to furnish this power, and if she refused, the whole system must suffer a tremendous and fatal collapse. Already the symptoms of degeneracy had appeared; teachers and scholars were losing their interest in the Schools. And the reason

of this was simply because the church expected that the Sabbath-schools would sustain themselves by their own inherent and self-perpetuating power; whereas the Sabbath-school could only flourish as an instrument in the hands of the Church—as an agency dependent upon and responsible to the Church,—for the performance of its work.

Mr. Howe illustrated his position in an able and interesting manner, by a practical appeal to the present actual condition of the Sabbath-school cause. Children were trained up in the Sabbath-school, and by its agency brought almost to the door of the Christian Church, but there they were left; the School could do nothing more for them—they had outgrown its instructions, and instead of entering the church, they abandoned the school, and entered the world: Under these circumstances, the instructions of the Sabbath-school often became perverted, and positively injurious. He sometimes trembled, when imparting instruction in the Sabbath-school, at the thought that the knowledge which he was giving the scholars, might one day be used against the Church. And such would be the case, he said, if the Church left the Sabbath-school to pursue its own course, separate and independent. She was but placing weapons in the hands of her future enemies, which would one day be used against herself. He related the case of a young man, with whom he had recently conversed, who had been educated in the Sabbath school, but who now was an avowed infidel. "I know all about your Sabbath schools," said this young man. "I have received the best instruction they afford. I understand them, and I am going soon to return to my native town, where I shall raise the banner of free principles, and expose their delusions and follies."

"Mr. H. held a conversation of two hours with this young man, who fully proved himself a tenacious and decided advocate of infidel principles; and his case but illustrated the state of mind into which many would fall, if trained up by the Sabbath-school to the attainment of a certain degree of religious knowledge, and there left to grope their way without any further aid. The Sabbath-school must be made the door of the church; the lambs must be kept in the fold, or they would be devoured of the wolves. The advocates of infidelity were awake, and it was worse than useless to impart religious knowledge to the young, if at a certain age they were to be exposed defenceless to its shafts. It is often said that knowledge is power, but unless the church aid and direct the Sabbath-schools, and carry on the work which they commence, the knowledge which the scholars receive will prove a most dangerous power. In view of the facts and arguments he had presented, he hoped all present would agree that the present state of Sabbath-schools calls for more sympathy and efforts on the part of the Church.

Rev. Dr. Going, of New York offered the following:

Resolved, That we regard the Sabbath-school institutions as an instrument which, if rightly employed will effectually counteract the influence of infidelity, arrest the progress of error, and save the youth of our land from becoming a generation of evil doers.

Dr. G. said that the resolution presupposed that there was a tendency in the human mind towards infidelity and error. Not only was the native disposition of the human heart more favorable to the reception of error than truth, but there were also various forms of perverted truth, by which the mind in pursuit of knowledge, was liable to be misled. Nor was this all. There were advocates of error abroad in the land, and whoever else might sleep, these were awake and at work. Hence the necessity of effort, and of the establishment of institutions designed to prevent the spread of infidelity and error; and the Sabbath-school, if rightly employed, he said, was an institution of this character. It operated to produce this effect, 1st, by the pre-occupation of the mind with truth. Possession, he said, was nine points of the law; and in this case, the early occupation of the mind with truth, left but little room for the inroads of infidelity and error. 2. The tenacity of early impressions, was a principle which through the instrumentality of Sabbath schools, would save the children of our land in after life, from the evil influences by which they might be surrounded.

## AMERICAN BIBLE SOCIETY.

## Receipts.

The receipts of the year from all sources, amount to \$90,578 89, (being \$14,320 56 less than those of the previous year.) Of this sum \$14,436 82 were in payment for books; \$3,101 32 from bequests; for distribution abroad, \$6,205 09. The pecuniary condition of the Society is very different from what it was at the last anniversary. Then there was a surplus in the treasury, and also stock to the amount of several thousand dollars from the estate of Joseph Burr, deceased in Vermont. Now the funds are gone, and such of the stock as would bring a par value. All would have been sold, had not the managers feared to make on them too great a sacrifice. Appropriations are already made to aid foreign distribution, which will consume all their stocks as soon as they can be sold at any reasonable rate. The Board, therefore, for their next year's operation, must look wholly to the auxiliary societies and benevolent individuals. The presses cannot move, nor can books be bound and distributed among the needy without the aid of those who have means, and know the worth of the Bible. Such, too, are the times, that many who have been large contributors, can now, for a season, do nothing. The number of small contributors, then, must be increased. Each must do a little, and do it cheerfully and promptly, that there be no famine of the bread of life. A few appropriations have been made the past year towards foreign distribution. More ought to be done the coming year. At several of the stations, liberal grants will be required, as will be seen

in another place. It is hoped, therefore, that the auxiliaries, while they carry on vigorously the work of domestic supply, will also furnish what they can for the foreign. It seems to your Board, that an unusual call is now made, on the local societies to come up to the help of this sacred cause.

Bibles and Testaments printed and issued.

The whole number printed during the year amounts to 202,000 copies.

The whole number issued during the year, in fifteen different tongues, amounts to 205,240 copies; making an aggregate, since the formation of the Society, of 2,195,670.

## New Testament for the Blind.

This work, printed mostly at the Society's expense, by the Institution for the Education of the Blind, at Boston, is now complete in four volumes. A few copies are kept in your depository for such as may order them.

Extract of a letter from br. Alanson Reed, at Bangkok, Siam, to br. C. V. Lane, Suffolk, Ct., dated

Bangkok, Siam, Sept. 29, 1835.

My dear br. Lane,

I might give you a history of the past year, and a description of many things I have seen among the heathen, but presuming you have opportunity to learn most of these from other sources, I forbear. I have now been here three months, and shall remain for some time to come, and where I shall finally locate is altogether uncertain. Ere this reaches you I suppose you will have seen the Chinese edict in relation to the Christian religion. There seems at present to be many obstacles in the way of entering China; but when I carry them before the Almighty God, they seem as nothing, and indeed to him they are truly such, whenever he pleases to remove them, which as we know his existence, we know he will do; and believe it will not be very long ere it is done. We ought not to expect that Satan will give up the Empire of half the world without a desperate struggle. As it respects his empire, China may well be called "The Centre Kingdom," and all others considered as mere points. Even Burmah, around which our best feelings have so long lingered, which has shared so large a proportion of our arms, prayers, is almost as naught compared with the 360 millions of this empire of death. Perhaps, also, over no part of the earth does the Prince of darkness hold more undivided sway, or bind the people in greater spiritual degradation. I think it may with propriety be said, that "if China were converted to God, the whole world is emancipated from darkness and death." You will not wonder then that I feel most sacredly devoted to this work. O here is work demanding the energies of the whole Christian Church! and I suppose will never be accomplished till Christians enter on the work feeling that how great the obstacles, it must and will be done. My brother will you not enlist? You might be of essential service here and indirectly with Br. Dean exert an influence on China; or you might be useful in some other place where Providence shall cast your lot.

In conclusion I can only say that I see no reason for regretting my devotion to missionary work. Nothing less than the salvation of my own soul, or the prospect of doing more good, would for a moment cause me to wish myself again in our own highly favored country. I love my work, and in it hope and am determined to wear out.

Sincerely Yours,

ALANSON REED.

From the Western Protestant.

## A FACT, AND SOME QUESTIONS.

It is a fact, that from Genesis to Revelation, there is not recorded a single prayer to any saint; but there are many, very many, prayers to God. Query. How did this happen, if it is the duty of Christians to pray to saints? In the Psalms, for example, where there are so many prayers to God, why is there no prayer to St. Moses, St. Abraham, St. Joseph, St. Enoch, or any other saint? When Christ taught his disciples how to pray, why did he not teach them to pray to saints and angels? When Paul and the other apostles exhorted Christians to prayer, as they frequently did in their Epistles, how did it happen that they never once directed them to pray to saints, and especially to the Virgin Mary? And how did it happen that Mary, who is so prominently held up to view in Roman books as the "Queen of Heaven," and as the author of so many blessings, is not once named in the acts of the Apostles, or in any of their Epistles? How is it that the Pope and his clergy have discovered so many methods of obtaining help from creatures, of which inspired men under both dispensations seem to have known nothing? And, in short, how does it happen that the professing people of God are so often reproved for forsaking God and his worship, but are never charged with neglecting the saints?

These are puzzling questions; and the impossibility of answering them convinces many, that Popery is a very different thing from Christianity. How mournfully true of man is that declaration of Solomon—"He hath sought out many inventions." How fearfully does Popery resemble that superstition mentioned by Paul, which "worshipped and served the creature more than the Creator."

There is no vice, but something may be said for it; at first it is tractable and modest, but if we give it entrance we shall hardly get it out again. As it goes on it gathers strength, and quickly becomes ungovernable; we say commonly, that "every man has his weak side," but let me tell you, that he that subdues avarice may conquer ambition. It is not for philosophy to excuse vices. He that grieves for the loss of casual comforts shall never want occasion of sorrow.

Worthy of attention.—A notice of the excellent work entitled "The Causes of Religious Declension," by the Rev. Jeremiah Chaplin, and just published, was inserted in our last week's paper. In that article some extracts from a particular part of the work were implicitly promised in future. Chapter ten contains the remarks referred to as entitled to special and immediate regard. Upon reading it again with a view to making extracts, we found that no part could be left out without manifest injury to the whole, and therefore now give that chapter entire. Every experienced reader will see in it a picture drawn to the life; and we sincerely hope that the odiousness of its features may induce fervent prayer, watchfulness, and effort to correct error pointed out, both in theory and practice. We close these introductory remarks by expressing a hope, that the members of the approaching Convention, will not one of them fail to procure when here, and disperse to the churches many copies of this seasonable little book.

The title of the chapter we quote is as follows:

Prevalence of the opinion that the influence of religious principle cannot be expected, in most cases, to be steady and constant.

Religion, with a large portion of professed Christians, is in a great measure confined to places of worship, or to seasons of revival. While attending on the preaching of the gospel, and uniting in the songs and supplications of Zion, they feel condemned if their affections are not excited, and if emotions which at least resemble those of piety, are not produced. But when engaged in their secular affairs, they feel but little concern to have their hearts replenished with the fear and love of God, or their minds occupied with the contemplation of the great truths of religion. Their thoughts are generally engrossed with secular business—with schemes for amassing wealth, or attaining to posts of honor,—or with contrivances for procuring those earthly pleasures which though generally considered as innocent and creditable, have no tendency to raise the soul to God, or prepare it for the great duties of the Christian life. If you introduce the subject of religion to persons of this description, they do not, perhaps, refuse to converse upon it; especially, if you manifest a willingness to discourse in a speculative way. But if you press on their attention the importance of a holy life—of a daily and hourly consecration of the heart to God, of having a regard to his glory in all they do, of living as strangers and pilgrims on the earth, and of directing all their aims and exertions to things beyond the grave—they are usually silent, or barely assent to the truth of what you say. They manifest no disposition to prolong discourse of this kind. It is a strain of conversation in which they feel no interest. But the moment you introduce some worldly subject, they are sufficiently ready to perform their part in the discussion of it. They now speak with interest and earnestness, as from the fulness of their hearts, and seem never tired while topics of this kind are the subjects of discourse. In this manner they pass along from month to month, and from year to year, thinking and speaking almost exclusively of earthly things; except when the stated seasons of public worship call up their attention to subjects of a different kind. And they do not seem to realize that the predominance of this worldly spirit is, in any considerable degree, offensive to God, or prejudicial to themselves. At any rate, they do not appear to entertain any just conception of the great blemish which the habitual indulgence of such a spirit fixes on their Christian character, or the immense injury done to their own souls by suffering the world to engross so large a portion of their time and thoughts.

Persons, however, of the above description are not satisfied with being always in this condition. They imagine that a real Christian must sometimes live in a manner more spiritual, and more devoted to God. He must, they suppose, have his seasons of revival, in which for days, and weeks, and months, religion is uppermost in his thoughts, and in which he is almost exclusively employed, either in devotional exercises, or in conversation on divine subjects. And such seasons these persons actually have. Once in ten or twelve years, perhaps oftener, a revival is enjoyed in the place where they reside. Religious meetings are frequent and well attended. The spirit of piety which had long slumbered, seems to awake, and the church hears the voice of her God and Saviour, saying, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee;" and many who were previously dead in trespasses and sins, are blessed with spiritual life, and begin to sing the song of Moses and the Lamb. At such a time the professors of religion whose characters we are delineating, are generally aroused, confess that they have been long in a cold, backslidden state, and express a determination to shake off their guilty slumbers, and live more devoted to Christ than they have hitherto done. They accordingly attend religious meetings almost every day in the week; and when at meeting, seem full of pious fervor; they pray and exhort in a very earnest manner; and seem determined to make amends for the many years of sloth and negligence which had previously passed over them. At these seasons, besides, their conversation is generally on religious subjects; and if they meet with any professor of religion who is not as warm and lively as themselves, they are almost ready to blot him out of their list of pious people, and can hardly think that he ever knew the grace of God in truth. In this manner they proceed till the revival begins to abate, and the external excitements to devotion and fervor are somewhat diminished, when they rapidly decline, and soon return to the state from which they emerged when the revival commenced. In a few months, perhaps in a few weeks, they are as much engrossed with the world, as neglectful of religious meetings, and to all appearance as destitute of the spirit of religion, as they ever were. And so they continue some ten or twelve years, till another revival overtakes them, when they are again aroused, again confess their faults,



and, indeed, act over almost exactly the same part which they acted ten or twelve years before. And such changes, they seem to imagine, are things of course. They can hardly conceive the possibility of a constant and steady walk with God. And though they condemn themselves as somewhat blameable, for their backslidings, they seem to suppose that there is a kind of fatality in the case; that a steady and uniform course of piety is not to be expected; and that the genuineness of their religion, and the safety of their state ought not to be called in question, on account of these blemishes in their christian character.

In making these remarks, the writer is anxious that he may not be misunderstood. He does not mean to say, that the above picture will suit every professor of religion in our country. No; he believes there are thousands of different denominations who maintain from year to year a close and humble walk with God—thousands who are not merely constant in the external performance of moral and religious duties, but manifest a strong attachment to the cause of truth, and an unwavering determination to be for Christ and none else. Yes, he believes that there are thousands in this land, who feel that religion ought to be the main business of every day, and who steadily endeavor to live to the glory of God, in seasons of declension, as well as in seasons of revival. But, unless he is greatly mistaken, the picture above drawn will suit a very large portion of the christian community. Their religion begins and ends, in a great measure, with the revivals which take place around them. When there is no special attention paid to the things of God in the place where they reside, they very much resemble the men of the world, both in spirit and conduct. They can hardly be said to maintain the form of godliness; and as to its power, scarce any thing of this can be seen in them for years in succession. Indeed, if these persons are christians, (and it is believed that some of them are,) they can hardly be distinguished, a large portion of the time, from many who are dead in trespasses and sins. And, as already intimated, they seem to imagine that it must be so; that a constant, steady, uniform walk with God, is not to be expected in the great body of professed christians. Now this is evidently a mistake, and a mistake of most pernicious influence. It tends much to diminish the efforts which christians are bound to make for preserving and increasing in their own hearts, and in the hearts of their brethren, the spirit of piety, and for preventing those long continued spiritual decays, so injurious to themselves and the cause of Christ. As long as they imagine it is impossible, or nearly so, for a christian to be uniformly devoted to God, they are very likely to yield to the current of worldly influence which sets against them, and, of course, to do but little for promoting their own salvation, or that of others.

**Revelations.**—A letter in the Vermont Telegraph, from H. T. Baldwin, of Hartford, Wash. Co. New York, gives an account of a work of Grace there by which many were hopefully brought out of darkness into God's marvelous light. We give an extract in H. Baldwin's own words.

"On the same Lord's day in April, we baptized twenty-four happy converts; the next Sabbath, fourteen; and yesterday nine—making in all forty-seven, which together with some added by letter gives us an increase of more than fifty persons since the commencement of the revival.

The scenes at the water have been peculiarly interesting. There we saw the veteran of the revolution, kneeling and praying that himself and associates in receiving the ordinance might be strengthened to become good soldiers of Jesus Christ. There also was one of Wellington's men, peaceable as a lamb. The enterprising merchant, the honorable farmer, the active mechanic—likewise a precious company of devoted females—were not ashamed to be immersed, as was their Lord and Master.

A few were brought in at the eleventh hour; but most of the converts were in the morning of life—many young married people who came, as anciently into Noah's ark, two by two. Thirteen were males who were heads of families. Others are expecting to come forward, next Lord's day.

Neighboring churches have shared in the good work.

From the Connecticut Observer.

The exercise of the right of free discussion cannot be impeded, without endangering the very existence of liberty. As well might individuals break into a man's house and prevent him from partaking of the food already spread upon his table, as by force, or any other equivalent means, interrupt his enjoyment of the right of free discussion. And it would be quite as proper to justify the former transaction as the latter. It is high time that this subject was understood. If there are in the community men disposed to debar others from the exercise of this essential right, they ought to be made to feel, by the power of an indignant public sentiment, that their conduct meets with no favor.

But to impede others in the exercise of the right of free discussion, is as impolitic as it is unjust. Let there be but one example of successful opposition—we care not what subject the discussion respects, and there will soon be the same opposition to free discussion on other subjects. Men cannot expect to be permitted to enjoy without molestation, rights which they deny to others. If one class may disturb discussion on the subject of slavery, another class may, with equal propriety, disturb the exhibitions at a theatre. And soon the contagion would spread, till mobs become the arbiters of what shall be taught, not merely in occasional assemblies, in this and that Hall, but in the very sanctuary of the Lord. There is no safety but in putting down the evil at once.

Self-interest, as well as justice to others, requires it.

To infringe upon the right of free discussion, is also impolitic in another point of view. It only gives life and energy to the cause against which the attack is directed. Men who care nothing for the cause itself, will gather around it, for the very reason that it is persecuted;—and will defend it with all the ardor and indignation with which they would repel an attack on their dearest privileges. The cause that is identified by the misconduct of its opposers, with the right of free discussion, has nothing to fear. It is attached to a principle as deathless as our love of liberty, and will be defended at every hazard; because in defending it, men think they are defending the very foundation of their political privileges. Nothing, then, can be more impolitic—nothing more foolish, than for the gratification of passion or of will, to attempt to check the diffusion of sentiments, by infringing on the right of free discussion. As well might you expect to quench a conflagration by pouring from your whole array of engines, streams of oil upon the flames.

## CHRISTIAN SECRETARY.

HARTFORD, JUNE 10, 1837.

**Distress in New York.**—The New York Transcript draws a vivid picture of destitution and starvation among worthy families in that city; and appeals fervently to the ministers and churches to have immediate and large contributions to feed the starving. In the same paper the Editor is praising and puffing theatrical exhibitions which he had witnessed, at which thousands of dollars are worse than thrown away upon vice and fun. The call upon religious assemblies is very well; but why in wonder does not the Editor of the Transcript, like a consistent man, come boldly out against the profligate waste of money upon theatrical sports in these days of starvation? Why does he not attempt to persuade the theatre-going multitudes to turn their thousands of misapplied dollars into the channels of benevolence; and while starvation is the cry of the day, to silence it by the immense sums now wasted upon mirth, jollity, and vice?

On many subjects, we highly approve the course taken, and the language held by the Editor of the N. Y. Transcript, and sincerely wish he would (for the present at least) use his influence to turn the current of money above referred to, into the laps of worthy but suffering and helpless thousands.

**Influence of the Theatre.**—The discourse of the Rev. Mr. Turnbull upon this subject, heretofore noticed in this and other city papers, is now out of press, and for sale by Canfield and Robins. It is very handsome, printed on fine paper, and done up; and makes a handsome 18 mo. of 58 pages. It is intrinsically worthy the attention and patronage of the public; and especially of legislators. We earnestly desire that every member of our present legislature would give it a candid perusal, before acting finally upon that subject, which is now before the house. If we rightly judge, this treatise should at once be placed in every Sabbath School library in the country.

**American and Foreign Bible Society.**—The following item of intelligence from Burmah, which we copy from the N. Y. Baptist Register, shows clearly in what light the formation of the above society is viewed by the men who have given themselves for life to the work of translating and spreading the pure word of God among the heathen.

We appreciate their judgment far above any Americans of eminence, or others, who, living in comparative ease at home, have poured out their decided opposition to the measure from first to last. What mortification will not Judson and his coadjutors feel, when they shall come to read what has been said and published by men on these shores, called Baptists. Will not their devoted bosoms heave with deep sighs of sorrow, shame and wonder?

"**Intelligence from Burmah,** of a very interesting character, has recently been received by Br. Cone. Letters from several of them notice with peculiar pleasure the formation of the American and Foreign Bible Society; and had these letters only been received prior to the sitting of the Convention at Philadelphia, I think it must have materially abridged the discussion there. Br. Malcom speaks of the Society with great enthusiasm. Br. Judson is greatly pleased, and Br. Mason speaks of it comparatively as the *Thesis* of Luther, and the great enterprise of Carey, whose motto was, 'Attempt great things, expect great things,' and the result is to be consummated in the thousand years of jubilee on earth."

The Rev. Robert Turnbull will be installed as Pastor of the South Baptist Church, on Tuesday the 13th inst, at 2 o'clock, P. M. Sermon by the Rev. Mr. Neale.

### NOTICE.

All persons who may attend the Convention in this city, next week, are requested to call at the meeting house of the South Baptist church, where a committee will be in waiting to direct them to places of entertainment.

### General Intelligence.

#### CONDENSED SUMMARY.

The Banks of Toronto, U. C., have passed through a severe run upon them for specie, and have triumphed. The Bank of Upper Canada advertises to supply gold to travellers and others, for silver at the legal rate.

The Quebec Gazette holds the following language (and justly too) in reference to us of the U. States. "We fear that a laxity of moral obligation has become too prevalent among men of all parties. In the ardent pursuit of wealth, they have made too free with what was not their own. They have hazarded other people's property, intending to reap the profit, if there was any, and willing to let the loss fall on others, if loss was the result. Like many vicious individuals, they are running riot on the property of others, and now that their pay-

ments and credits have failed, their apparent prosperity is vanished."

**Lower Canada.**—We have before us Resolutions passed at a certain meeting in this Province, which smelt a strong odour of open hostility to Britain. We may be permitted to advise our Canadian neighbors to be quiet, for they would gain little or nothing by a quarrel at present.

**WHAT DOES THIS INDICATE? Read—fear—prayer.**—We do not wonder that President Wood resigned; nor will any one who reads the following account from the N. Y. Evangelist.

**University of Alabama.**—Not long since the New York Daily Express recommended that northern youth should be sent to southern colleges for education, in order to strengthen the bonds of our blessed union by training them up to love our southern institutions. Let northern parents read the following from the Tuscaloosa Intelligencer of April 24.

In an address to the Trustees of the University of Alabama and the public generally, signed by a committee of students, which sets forth sundry grievances and complaints about the system of discipline, which had determined them to leave the institution, we have the following most extraordinary statement:

"A short time after we received the answer of the faculty, a few of the students, indignant at the imposition practiced and discouraged by the prospects before them, gave vent to their feelings by some irregular conduct on the campus, and coming near Dr. Woods' house, they were fired upon from the window of the second story, either by Dr. Woods himself or by his order, and as might have been expected, the fire was returned. The students now returned to their studies, deferring all hope of relief from the operation of the trustees, until a meeting of the trustees, though not without exhibiting occasional marks of dissatisfaction. On Monday night, the 10th of April, some of the students again engaged in irregular conduct, by blowing bugles, firing pistols, &c. While these scenes were going on, one of the students engaged, met with Professor Hudson, in an entry of one of the dormitories, and walked immediately up to him before he recognised him. The student ran off, and after he had gone ten or fifteen steps, he fired off a pistol. Professor Hudson pursued the student closely, snatching at him his pistol, almost every step, for about sixty or seventy yards, and finally fired upon him at a distance of eight or ten steps. Professor Hudson then returned to his room, which is in the third story of the dormitories, armed himself, and in a few minutes was down at the lower door of the dormitory."

It is hardly necessary to say that his pursuing one of the students and firing upon him, roused them to a degree of desperation never before witnessed here, and his appearing again at the door of the dormitory after he had time to reload, could be viewed as nothing but a bullying, bantering manoeuvre. While Professor Hudson was standing at the door, one of the students fired at him. (And here it may not be improper to state to those who are not acquainted with the circumstances, that this little Mr. Hudson has never been able to win a fair partner to be afflicted in such equally times.) As soon as the student fired at the room, Mr. Hudson fired at him, and jumped on the ground exclaiming, in a loud, angry tone, (as accompanied with a profane oath) "take that! shoot at me!" Five or six shots were then exchanged between them in rapid succession."

**Important Invention.**—Mr. Thomas Davenport, of Brandon, Vermont, has discovered a new principle in electricity, which goes far to realize that great desideratum, perpetual motion; and constructed a machine to which he has given the name of *Electric Engine* has been given, which promises to effect a complete revolution in mechanics, and especially locomotion. The engine has been examined by Professor Silliman, of Yale College, and many other distinguished scientific and practical men, who warmly approve of it, and concur in the opinion that it must take the place of every other power in the propelling of machinery, and in navigation. The following account of its operations is given by Mr. Locke, editor of the New Era, who has examined it:

1. We saw a small cylindrical battery about 9 inches in length, 3 or 4 in diameter, produce a magnetic power of about 300 lbs., and which, therefore, we could not move with our utmost strength.
2. We saw a small wheel, five and a half inches in diameter, performing more than 600 revolutions in a minute, and lift a weight of 24 lbs. one foot per minute, from the power of a battery of still smaller dimensions.
3. We saw the model of a locomotive engine, travelling on a circular rail road with immense velocity, and rapidly ascending an inclined plane of far greater elevation than any hitherto ascended by steam power. And these, and various other experiments which we saw, convinced us of the truth of the opinion expressed by Prof. Silliman, Renwick, and others, that the power of machinery may be increased from this source beyond any assignable limits. It is computed by these learned men, that a circular galvanic battery, about 3 feet in diameter, with magnets of a proportionable surface, would produce at least an hundred horse power, and therefore that two such batteries would be sufficient to propel ships of the largest class across the Atlantic. The only materials required to generate and continue this power for such a voyage, would be a few thin sheets of copper and zinc, and a few gallons of mineral water.

While the cost of this new motive power is merely nominal, it is perfectly safe and manageable. There is not a possibility of any shock or explosion, and the whole machinery might be conducted by a child. We hasten to announce these important features of this incalculably important invention, preparatory to a more scientific and practical elucidation.

### WONDERFUL.

**Air-tight Stove.**—Plain Stoves of this kind are to be had in Boston at from \$6 to \$15. Should the demand for this kind be considerable, arrangements will be made immediately for supplying parlor and cooking stoves on the same principle. Messrs. F. and H. Stimson, No. 127 State street, are agents. The inventor and patentee, Isaac Orr, of Washington, D. C., states the advantage of this Stove as follows:

"I have already stated that this stove HAS burnt day and night for weeks, on one cent's worth of wood for the twenty-four hours; and that it HAS kept a room 15 feet square, by 9 high, used as a common family sitting-room, perfectly comfortable, warmer, even than most folks would like it, from summer to summer, throughout one of the severest winters that I have ever known, on less than the amount of one cord of hickory. From 6 years' experience, I can also assert with the utmost confidence, that for comfort, convenience, and safety, there is no stove known in this country to equal it. Two minutes a day is the full amount of time required in its management. If managed according to his directions, Mr. O. states that the stove will always produce in the room a soft summer atmosphere, never too dry." Mr. O. is a man whose statements may be relied on.—*Ph. Chron. cle.*

**NEW PRINTING PRESS.**—One of our most ingenious and worthy mechanics, Mr. Thomas Trench, has invented a new printing press, which will eclipse every thing of the kind heretofore put in operation. It is intended for stereotype plates, and will work off fifty reams of paper of mammoth size per day. It is intended to be attached to paper mills, and will print as fast as any mill can manufacture the paper. The register, by a simple regulation, can easily be changed and made perfect. We have now a sheet in our office, worked on this new press, twenty six feet long, printed on both sides at a time, in a quarter of a minute. The sheet contains two books of 160 pages each. The cost of a first rate press on this principle, will not exceed \$1000.

**Beauties of Slavery.**—In Virginia, if free negroes, or their children, assemble at a school to learn reading and writing, any justice of the peace may dismiss the school with twenty stripes on the back.

This is the system which the editor of the Richmond Telegraph, a religious paper defends by the Bible. It is a part of the system, and always has been. But no sin in this—slavery is approved by the Bible! anything can make infidels it is the attributing such sentiments to the word of God.—*Buffalo Spectator.*

**MURDER—Dicks at College.**—Columbia, S. C. May 12.—On Wednesday night last an unfortunate affray took place in the enclosure of an itinerant Circus in this place, between a party of students of the college and a few Irishmen, which resulted in the death of an individual of the latter party, named Thomas Lynch. The jury of inquest, which was in session during the day yesterday, in the evening reported, that the deceased came to his death by a wound inflicted in his left side by a *dirk*, supposed to have been done by Daniel R. Bryce, a student; and that Messrs. English, Greene, Salmon, Haynesworth, and Goss, were accessories. The principal and accessories have all been arrested, and are now confined in Jail. The deceased is represented as having been an amiable and peaceful young man.

Since writing the above, we learn that Bryce has been bailed in the sum of \$10,000 security for his appearance at court for man-slaughter; English in \$1,000, to answer on a charge of assault and battery, and the remainder of the party discharged.—*Southern Times.*

**Murder of Indians.**—Some whites near Pensacola are said to have gone to an encampment of Indians, and butchered fifteen or twenty women and children. The Indians are still murdering the whites too, in some instances, war or no war.

**Incendiarism and murders** still continue in New Orleans. The attempt to fire the New Exchange has created much excitement. The Bee says:—We have seen a large quantity of charcoal which was placed in a hole made for the purpose, in one of the closets. The illuminated coal and the wood placed near it, attest the design of the person who employed them."

The Herald says, that on the evening of Saturday, the 15th inst., a peaceable and inoffensive citizen named Hart, was brutally butchered on the levee, near the steamboat landing. He was found lying on his back, in a dying state, and taken to the hospital by some citizens, and there died in the course of Sunday morning the 16th inst. The newspapers, alarmed by these things, are calling for a stronger and bolder police.

**Conflict with a Catamount.**—The Lakeville [Ohio] Journal gives the following case of maternal courage as a recent occurrence. A number of Catamounts had come over the Michigan boundary and calmed great terror among the farmers. One of them entered the window of Mr. Israel Hawkins, which had been left open, while his wife was engaged in an adjoining room; and had crept to the cradle where a babe six months old was sleeping, before he was discovered. The mother, on perceiving him, seized a broad axe which lay upon the hearth, and commenced an attack. The first blow stunned without injuring the heart. He recovered, sprung upon the woman, and throwing her down tore her left arm severely. She contrived to raise herself upon her knees with the animal clinging to her, and struck a second blow. The edge of the axe penetrated the skull, and laid the monster dead upon the floor. Her husband came home shortly after, and found her lying prostrate and exhausted, with the Catamount stretched at her feet, and her two eldest children weeping over her. The woman was considerably injured, but the account states that she is recovering rapidly. Her arm and side were badly torn, but she received no dangerous wound.

The patriotic New Hampshire Patriot publishes the failures in New-York, under the caption "Good News."

**A New and Important discovery.**—A patent-newly-invented double-acting never-burns boiler, when the water is half-out and operating upon the simplest principles safety valve has lately been exhibited at Jacksonville, and unlike Brandreth's pills, it is said to operate without the least danger.

**Female Fortitude.**—Much has been said and written about the superiority of women in their power of patient endurance; but few persons have added the just, though melancholy reflection, that the power of endurance in woman is but the faithful measure of how much they have to endure.

**Horrible.**—Thomas Greensmith, of Old Basford near Nottingham, England, recently strangled his four children. It is said that he was driven to desperation by the horrors of a poor house.

**Intemperance.**—In the parlous of a vile ram hole—one of those places where dissipation is engendered, and from which ruin, sin and shame stalk out—on Sunday evening, a black man was discovered by the watchman. Two colored women were dragging him along; they replied to a question from the watchman, that he was drunk, and that they were about placing him on the stoop. The watchman found that the man was dead—that he was severely wounded on the head, and that there was blood where he had been dragged. This was at the corner of Leonard and Orange streets. Unfortunately, the watchman buying himself about the dead body, suffered the women to escape. They will now probably escape detection; but there can be no doubt of the cause of the man's death. The root of almost all evil, intemperance, was the cause. He entered, doubtless, a ram hole—there got drunk—quarrelsome with others as besotted as himself—until he was struck a mortal blow—and perished, perhaps in the very den where his beastial orgies had been kept up. Intemperance, this is thy painting. This is one of thy illustrations. This is the legitimate end of thy slaves. Every place administering thus to the worst passions on the worst natures, should have a sign suspended, upon which is painted—knives, blood and halters.—*N. Y. Trans.*

About five years since, says the Rochester Democrat, a league was entered into between eight young men then loitering their time away upon the Exchange street bridge in this city, to enter upon a course of crime. The species of crime was not designated, but counterfeiting seemed to have been that which they most extensively practiced. Of this number six are now in state prison—one is dead, and one is a fugitive from justice.—*Boston Trans.*

Reported for the Journal of Commerce.  
**NEW-YORK CATTLE MARKET.**—May 29. At Market 501 head of Beef Cattle, 100 Milch Cows and 70 Sheep. Lambs arrive in small lots and are taken from the boats.

There was a pretty good demand for Beef, and all taken at full prices; and for good and extra cattle higher prices were obtained, say at from 7 to 10; extra 10 to 12; average price, \$9.75 the 100 lbs. Milch Cows were in great demand, 80 sold at from \$25, \$30, \$40, and \$45 each.

Sheep.—The few sales at market were inferior and sold at from \$2.50 to \$3.50 each.  
Hay.—The supply continues to be large and sales by the load from the store are from \$7 1/2 cents to \$1, the 100 lbs.

From the Boston Daily Advertiser & Patriot.  
**BRIGHTON MARKET.**—Monday, May 29. At Market, 800 Beef Cattle, 12 Cows and Calves, and 280 Swine.

Prices.—Beef Cattle.—Sales were quick at an advance of about 2 1/2 per hundred, and we advance our quotations, viz: a very few extra at 8 1/2; first quality at 7 1/2; second quality 7 1/2 to 7 3/4; and third quality at 6 1/2 to 6 3/4.

Cows and Calves.—Sales were made at \$25, 38, 32, 40, 43, and \$45.  
Swine.—No lots were sold to peddle. At retail, 8 and 10 for Sows, 9 and 11 for Barrows.

## MARRIED.

In this city, by the Rev. Dr. Hawes, Mr. Edward W. Coleman, to Miss Laura Clark, daughter of Ezra Clark, Esq.

At Royalton, Vt., May 30th, Mr. Rowland Mather, of the firm of Howe, Mather & Co., of this city, to Miss Mary D. daughter of Gen. John Francis, of the former place.

In Westfield, Mass. on the 1st inst. by Rev. Mr. Davis, Mr. Wm. T. Hooker, Cashier of the Farmers and Mechanics Bank of this city, to Miss Caroline daughter of Augustus Collins, Esq., of the former place.  
At Rocky Hill, on the 31st ult, by Rev. Dr. Chaplin, Mr. Benjamin G. Webb, to Miss Elizabeth B. Whitmore, daughter of Mr. Henry Whitmore.

At Canton, by the Rev. Mr. Burt, Mr. Oliver Olds, of Suffield, to Miss Mabel B. Brown, of Canton.  
At Stonington, Ct. by the Rev. Levi Walker, Mr. Carlos Glazier, of Willington, Conn., to Miss Phebe E. Walker, daughter of the officiating clergyman.

## DIED.

At Suffield, Mrs. Margaret Hastings, wife of Mr. Marvin Hastings, aged 27. She has left an extensive circle of mourning friends—but they mourn not as they who have no hope—for we trust their loss is her unspeakable gain. Papers in Ohio please copy.  
At Litchfield, on the 28th ult. Hon. Frederick Wolcott, aged 70 years.

At Bristol, May 15th, Mrs. Sybil Hart, wife of Mr. Ithael Hart, aged 74.  
At Richmond, Mass. Mr. Simeon Akley, a soldier of the Revolution, aged 90 years, formerly of East Had-dam, Conn.

## NOTICES.

### NOTICE.

The Board of the Connecticut Baptist Convention will hold their next quarterly meeting on Tuesday, the 13th of June next, at 10 o'clock A. M., at the South Baptist Meeting-house in Hartford.

The Connecticut Baptist Convention will hold its fourteenth annual meeting on Wednesday, the 14th of June next, at 9 o'clock A. M., at the South Baptist Meeting-house in Hartford.  
The annual Sermon will be delivered in the evening.

The Connecticut Baptist Bible Society will hold its annual meeting at the Vestry of the South Baptist Meeting-house, in Hartford, on Thursday the 15th June next, at 10 o'clock A. M. The Board will hold its session at the same place, on Tuesday the 13th June, at 2 o'clock, P. M.  
GURDON ROBINS, Sec'y.

May 26.

The Board of the Connecticut Literary Institution, are requested to meet at the Meeting-house of the South Baptist Church, in Hartford, on Tuesday the 13th of June, immediately after the meeting of the Board of the Connecticut Baptist Education Society.  
GEORGE PHIPPEN, Sec'y.  
Upper Middletown, June 2.

The Connecticut Branch of the Baptist General Tract Society, will hold its annual meeting at the South Baptist Meeting-house in Hartford, on Wednesday the 14th of June, at such hour as the President may then appoint.  
G. O. SUMNER, Sec'y.

June 3.

### NOTICE.

The Board of the Connecticut Baptist Education Society, will hold their next meeting at the Meeting-house of the South Baptist Church, in Hartford, on Tuesday the 13th of June next, at 2 o'clock, P. M.  
H. WOOSTER, Sec'y.

Deep River, May 26, 1837.

The Connecticut Baptist Education Society, will hold their annual meeting, on Tuesday the 13th of June next, at 3 o'clock P. M., at the Meeting-house of the South Baptist Church, in Hartford. A public meeting will be held in the evening.  
H. WOOSTER, Sec'y.  
Deep River, May 15, 1837.

### NOTICE.

THE Members of the Conn. Baptist Sunday School Society are hereby notified, that their Eighth Annual Meeting will be held in the Meeting House of the South Baptist Church, in Hartford, the 24 Wednesday in June next, at the call of the President.  
B. COOK, Jr. Sec.  
Williamantic Falls, May 15, 1837.

### NOTICE.

The annual meeting of the subscribers to the Hartford Orphan Asylum, will be held at the Lecture Room of the Centre Church, on Tuesday evening the 13th inst. at half past 7 o'clock, to hear the Report of the Directors, elect officers for the ensuing year, and transact such other business as may be brought before them.  
June 10, 1837.

JUST RECEIVED AND FOR SALE BY

CANFIELD & ROBINS,

50 Reams Cap Writing Paper.  
150 Do. Letter Paper—assorted qualities, will be sold cheap.  
June 10.

### JUST PUBLISHED

And for Sale by the Subscribers and Booksellers Generally.

**MEMOIR** of REV. WM. CAREY, D. D., Late Missionary to Bengal; Professor of Oriental Languages in the College of Fort William, Calcutta, by Eustace Carey. With an Introductory Essay by Rev. JEREMIAH CHAPLIN, D. D., Late President of Waterville College.  
CANFIELD & ROBINS.

April 29.

### New and Valuable Books

PUBLISHED AND FOR SALE BY

CANFIELD & ROBINS.

Baptist Select Hymns—Stereo-type Edition, Edited by J. H. LINSLEY, A. M., and G. F. DAVIS, D. D. Memoir of WM. CAREY, D. D., with Introductory Essay by J. CHAPLIN, D. D. Autobiography of Rev. G. F. DAVIS, D. D. Thoughts on Declension in Religion among Christians of all denominations, by J. CHAPLIN, D. D.

At a court of Probate holden at Southington, within and for the District of Southington, on the 5th day of June, A. D. 1837.

Present, TIMOTHY JONES, Esq., Judge.  
This Court doth direct the Administrators on the estate of Joel Neal, late of Southington, in said District, deceased, represented to be insolvent, to give notice to all persons interested in the estate of said deceased, to appear (if they see cause) before the Court of Probate to be holden at the Probate Office in said District, on the 17th day of June, at 1 o'clock P. M. to be heard relative to the appointment of Commissioners on said estate, by posting said order of notice on a public sign-post in said Southington, and by advertising the same in a newspaper published in Hartford.

Certified from Record.

22<sup>nd</sup> of June, A. D. 1837. TIMOTHY JONES, Judge.



## POETRY.

For the Secretary.

"Take not thy Holy Spirit from me," Ps. 51, 11.

Take, oh! take earth's richest treasures,  
Take away her brightest pleasures,  
Take each gem I mostly cherish,  
Let each worldly comfort perish,  
Take each gift I now inherit,  
But take not thy Holy Spirit.

Take, ye take those friends the dearest,  
Those I prize the most—the nearest,  
And each tie of kindred sever,  
But take not thy Spirit, never.  
If it be Jehovah's pleasure,  
Oh! impart this richer treasure.

What in life is worth possessing  
Without this, the greatest blessing—  
Without this, the purest token  
Of Jehovah's love unbroken?  
What in death can chill or sadden,  
When the Spirit comes to gladden?

When dark clouds are lowering o'er me—  
When the waves of sorrow press me—  
When the waves of sorrow press me—  
When the waves of sorrow press me—  
Still my soul shall trust in heaven,  
If thy Holy Spirit's given.

Then the soul can smile in sorrow,  
And the sweetest comforts borrow  
From the purest fount eternal—  
Gather flowers forever vernal,  
And rejoice mid all distresses,  
For thy Holy Spirit bleeds.

Then, oh! then mid dark commotion,  
Faith points up to yon bright portion  
Which the saints of light inherit,  
Purchased by the Saviour's merit;  
Then God's promises are dearest,  
Then our hopes of heaven are clearest.

May, 1837.

JUSTITIA.

For the Secretary.

## ORPHAN'S PRAYER.

My Heavenly Father, condescend  
To hear an orphan's prayer,  
To be my guide, protector, friend,  
And keep me in thy care,

Protect and guide me in my youth,  
Nor let me go astray,  
But lead me in the ways of truth,  
In wisdom's pleasant way.

To lengthen out my little span,  
If it should be thy will;  
Save me from snares of wicked men,  
Be my protector still.

And, Heavenly Father, if to age,  
Thou should'st let me arrive;  
Be thou my friend in every stage  
Of this, my mortal life.

If troubles here and trials too,  
Beset or cross my path;  
Support me then, and lead me thro'  
And leave me not in death.

When all my earthly days are past,  
And breath and pulse shall cease;  
Receive me to that joyous rest,  
Within the port of peace.

S. D. P.

From the Boston Pearl.

## A LEGEND OF SUNAPEE.

There lies sleeping in calm solitary repose, high among the wild hills of New Hampshire, a lake of surpassing loveliness. Situated on a bold and rugged region of mountains and forests, nearly a thousand feet above the Connecticut which holds its rapid course at some few miles Westward, it may truly be termed 'The Lake of the Hills.' The admirer of nature's wildest freaks, can here find an ample scene for contemplation—a landscape as truly picturesque and uncultivated as poet's fancy or artist's pencil ever dwelt upon.

This sheet of water with its rough mountain penks, are still known by some appellation long since bestowed upon them by the red men—Sunapee!—the same simple peculiar name which the dusky forest maid once loved to repeat, is yet re-echoed by maids of fairer hue—whose modern romance can find no prettier or more musical name than 'Sweet Sunapee' by which to sing their raptures over its glassy surface. Although the red man has long since disappeared from its rough borders, yet there are remaining traces which bear melancholy indication that its vicinity was very dear to his heart—an object to which he fondly clung, long after all else had been wrested from him.

Connected with the vicinity of this lake, are many legends of exciting interest; of hardship and severe trials endured by the early pioneer of its wild regions, and of hazardous combats with the savage inmates of its forests. I have often been interested in the recitals of one, an aged venerable man, who took an active part in the stirring events of its early settlement, some of which, perhaps, may not be wholly uninteresting to others, even though I am unable to give them to the reader with the same simple and natural feeling that attended their rehearsal to me.

'One fine September morning, in the year 17—, I started in company with a companion, on a fishing and hunting excursion to Lake Sunapee, distant about five miles from the then slight settlement of N—; where we in company with a few families had commenced a 'clearing.' At that time the lake was nearly unknown, except to my friend James C. and myself—we having visited it once previously, under guidance of some Indians who lived upon its border. At that visit our curiosity was

moved to see more of its beauties and explore those parts more remote from the Indian village. Accordingly, having supplied ourselves with the necessaries for our journey, with rifle in hand we commenced our morning march.—There being no pathway then, we deemed it the best course to follow the little winding dashing Sugar River, on whose banks our scanty settlement was situated—and whose waters would lead us to the only outlet of this mountain lake. After two hours toilsome travel over thick-tangled brushwood, rocks, and fallen trees,—we arrived at the wigwams of our red friends—for although we had only once before visited them, my companion, James, had managed to place himself on the most friendly terms with them. Long used to their peculiar manners—hunting and residing with a distant tribe from boyhood up—James had acquired all their qualifications were sure to render him a favorite with them, as he was the life of our little settlement.

As I said before, the day was beautiful—and we were already on the lake when the morning mists were rolling up in tall vapory columns before the sun's bright rays;—the wild water-fowls were skimming gaily around us, now plunging their sleek shining necks beneath the wave,—then darting forward, flapping their snowy wings in the waters, as if in gladness for the opening of a new day. The deer looked down with fearless gaze from the cliffs above, as our little canoe sped onward, seemingly unconscious of danger, and the squirrel chirped and bounded from limb to limb as if nothing could disturb his quiet airy freedom. O it was a glorious sight to behold! nature robed in all her sublime yet tranquil simplicity—no axe had broken her quiet repose; every forest arch as perfect as when reared by her mighty hand. I need not relate all we saw—all the wild and novel sights which were then for the first time unrolled to the 'pale man's' gaze;—of the thousand little incidents that ever attend an exploring jaunt to new and unknown wilds;—or of the sunny golden taints trout that were drawn from the darkness of their native deep by our deceptive baits, but will hasten on to more interesting points.

After enjoying these novelties, and loading our canoe with a supply of fish, we pulled away to a large and beautifully wooded island at a short distance from us for the purpose of taking our refreshment and rest. Our welcome dinner finished, curiosity prompted us to an hour's ramble over the large island—a wild solitary spot disconnected from the main land by a narrow branch of the lake. Myriads of birds and wild game seemed to have sole possession of its bounds, and their voices only served to render more evident its disconnection with any thing human. The deep caverns of its rock-bound sides looked like the dark retreats of wood demons and water spirits—and the shining eyes of the grey wolf that peered brightly upon us as we passed at a proper distance, certainly did not improve their cheerless aspect. Having satisfied our rambling desires, we drew off to our canoe for a short repose, ere we returned to the Indian village for the night; but from our excessive fatigue, we did not awake till the sun's last rays were fading from the Western forests, and our spirits were any thing but revived from the appearance of large masses of black clouds which were rising with great rapidity above the Southern horizon, warning us of the approach of one of those violent tempests so peculiar to the New England Autumn. To attempt reaching the encampment six miles distant would be vain, especially in a bark canoe, therefore, we had no choice but to make ourselves as comfortable as possible, until the tempest should pass. Accordingly we set about collecting fuel for a fire to cheer the night gloom and shield us from the wild animals, which would be stirring with the darkness—and after some labor we succeeded in finding a supply together with bark and boughs from the hemlock for shelter; and were quite snugly bestowed by our fire as the torrent burst upon us. Although used to the wild woods from infancy, and familiar with the night-hunts, storm and exposure, I cannot describe the painful sense of loneliness, that pervaded my heart on that dreary night. My friend James possessed a stout, vigorous frame, and bold, daring spirit, fitted to cope with danger and severity in their sternest and most trying forms, and though his free vivacity did not seem for a moment to desert him—yet I could not shake off the strange sensation of our separation from all of our kind.

The storm continued for hours—and occasionally when the thunder's roar ceased, the crash of some mighty tree gave full evidence of the powerful gale. Our fire threw its bright gleam out into the gloom, rendering more apparent the intense darkness which surrounded us. With the slight ceasing of the storm came the fearful howling of the wolves, blended with the wild screaming of the lake birds. One who has never passed a tempestuous night in the wilderness, cannot conceive the horror, which the deep, lingering howl of the hungry wolf—the wild cat's shriek—or the dismal moan of the bear can give, when blended with the tempest's rage. Those mingled sounds once heard, are never forgotten, even a stout heart will quake at their recollection. Amid this confusion, trusting to the watchfulness of James, I fell into a sound sleep, overcame by the toil and excitement of the past day.

From a deep slumber I was suddenly aroused by my vigilant friend. In a moment I was on my feet. He briefly told me he had heard startling sounds at no great distance in the forest—a mingling of shrieks and moans, like those of a female or child in distress. He told me the chieftain's daughter with a friend and young boy had left the village early in the morning to visit the island for nuts and wild berries, he feared they had been overtaken by the storm, and attracted by our watch-fire had sought us for shelter! With these brief explanations and a request for me to follow him, he grasped his rifle, and dashed into the neighboring thicket. Confused and bewildered I

followed, leaving my weapons of defence behind keeping his course as near as the darkness would permit. After advancing a short distance we halted, and with beating hearts listened for a renewal of sounds. Soon there rose on the night air a shriek so full of despair and deep suffering that my hair seemed to rise on end. I could hear James breathe with difficulty as he said, 'Great Heaven! the wolves are upon them!'—then dashed off in their direction in spite of the boughs and brushwood. As we neared the spot the shrieks seemed to die away into faint moaning sounds, like the feeble groans of a dying child, mingled with the growlings of some animals. We seemed to be very near the cause of our alarm,—but though the clouds above had broken away, all our searchings would not reveal the forms we sought. My search was arrested by a sudden exclamation from James, 'Good God! we are lost! 'Tis the panther! yes,—see there are two!' In an instant I was by his side. From a branch above us, gleamed like fire two glaring eyes—while from a tree nearly in our rear, the same terrific glare was fastened upon us. 'Save yourself—leave me,' said James, 'you have no gun, one of us must die—run, fly for the canoe!' With that his leaden ball pierced the brain of the monster above, who fell dead at our feet. Like a stream of living fire did the other spring upon us!—the solid butt of James' rifle met the panther's smooth iron skull, and glancing spent its diminished force upon my head. My brain whirled—sparkling fire seemed to shoot from my eyes—then all was dark to me.

How long I laid in senseless torpor I know not. I opened my eyes faintly—a horrible idea of the last night's event then rushed across my delirious brain—with an effort I raised myself; the last stars of the morning were fast fading before the returning day-light—the fresh breeze drove the rain drops from the trees, upon my aching brain. I looked around me and my worst fears were verified—on the one hand lay the panther which I had seen brought to the ground—on the other side and at a short distance from me lay the other monster, across whose gigantic body, was extended the manly form of my poor friend. With difficulty I dragged my frame to his side. O horror—the flesh and firm sinews of his wounded limbs were dreadfully torn by the monster's sharp fangs—but he lay proudly victorious in death—the bruised earth told that the struggle had been long and violent—his proud features were fixed in stern repose near the grim ghastly face of his adversary—and his hand still clenched a hunting knife, sheathed to the hilt in the monster's throat. I could not endure the horrid wreck of what was once so fair; mental and bodily weakness overpowered me, and I fell upon his loved form and wept like a child.

A hand laid gently on my shoulder aroused me from my grief. The red chieftain stood beside me, accompanied by many of his tribe. They had waited for our return to their little village the night previous in vain, and being fearful of some disaster had set off on the first ceasing of the tempest, and after a long search discovered the faint flickering of our watch-fire. It was a mournful consolation to my grief to witness the melancholy admiration with which those brave and simple men regarded the almost incredible evidence of my poor friend's bravery and firmness. With sorrowful and silent awe did they bear him to their village—with all that tender worship for the departed brave, was he consigned to the silent repose. For many a returning Autumn did the Indian maid sing her wild song over the grave of the 'pale-faced' youth—and twine the latest forest flowers with the ever green that covered his repose. The injury my head received on that night, left me in a delirious, scorching fever—but extreme youth, with a robust constitution restored me to health. For many long years, though our few log cabins had vanished for a brisk village, was the name and adventure of James C.—cherished. Long after his red friends had departed from around his grave, was told with undiminished interest, his fearful death struggle with the fierce panther of the wild woods.

## ENORMOUS BIRD.

Mr. Temple, in his 'Travels in Peru,' relates that he once had an opportunity of shooting a condor. It was so satiated with its repast on the carcass of a horse, as to suffer me to approach within pistol-shot before it extended its enormous wings to take flight, which was to me the signal to fire; and having loaded with an ample charge of bullets, my aim proved effectual and fatal. What a formidable monster did I behold in the ravine beneath me, screaming and flapping in the last convulsive struggle of life! It may be difficult to believe that the most gigantic animal which inhabits the earth or the ocean can be equalled in size by a tenant of the air; and those persons who have never seen a larger bird than our mountain eagle, will probably read with astonishment of a species of that same bird in the Southern hemisphere, being so large and strong as to seize an ox with its talons, and to lift it into the air, whence it lets it fall to the ground, in order to kill it and to prey upon the carcass. But this astonishment must in a great degree subside, when the dimensions of the bird are taken into consideration, and which, incredible as they may appear, I now insert verbatim, from a note taken down with my own hand. When the wings are spread, they measure sixteen paces, forty feet in extent, from point to point. The feathers are eight paces, twenty feet in length, and the quill part two palms, eight feet in circumference. It is said to have strength enough to carry off a live rhinoceros.

## AFFECTING ANECDOTE OF AN ALGERINE CAPTAIN.

An Algerine Captain had been taken during a piratical excursion, by a French vessel, whose commander had treated him with marked humanity and kindness during his captivity, and had at last restored him to liberty. The Algo-

rine recognized this officer in the person of one of the victims they were in the act of tying to the cannon's mouth. He instantly flew to the Dey, implored the Frenchman's pardon, and stated the motives which made him sue for his life. The ferocious Dey refused to listen to him, and ordered the cannon to be fired. The Algerine unhesitatingly threw himself upon the Frenchman, embraced him, and closely pressing him to his arms, turned to the gunner, and calmly said—"Fire! since I cannot save my benefactor, I shall die with him." All the spectators were affected at this sight;—the gunner withdrew—and the people rescued the Frenchman in spite of the Dey; who, though unmoved at the scene, was unable to oppose any resistance.—Campbell's Letters from the South.

## ANAGRAM.

It is said the following anagram of Napoleon's name, from a French paper—the Journal du Loiret, is composed of two Greek words, *Napos* and *Leon*, which signifies the *Lion of the Desert*. The letters of the same name, ingeniously combined, presents a phrase which offers a singular analogy with the character of that extraordinary man.

1	Napoleon.
6	Apoleon.
7	Poleon.
3	Oleon.
4	Leon.
5	Eon.
2	On.

By striking off the first letter of this word, and pursuing the same course with each following word, six Greek words are formed which literally translated in the order designed by the figures, signify, *Napoleon, being the Lion of the people, became destroyer of cities.*

## SETTLING ACCOUNTS.

When a minister was spending a few weeks in Edinburgh, there came on business to the house where he was, a man of the world. He was introduced to the minister in the following manner:—"This is an acquaintance of mine, and I am sorry to add, though young and healthy, never attends public worship." "I am almost tempted to hope that you are bearing false witness against your neighbor," replied the minister. "By no means," said the man, "for I always spend my Sundays in settling accounts." The minister replied, "You will find, sir, that the day of judgment will be spent in the same manner."

## ON TAKING OUT YOUR WATCH DURING SERMON.

This is no small exploit. There are many advantages arising from it. In the first place, it will be known that the man has a watch. In the second place, he will show that the sermon has not very much affected him. Thirdly, it will be a modest hint to the minister that he has preached about long enough, and should bring his sermon to a close. Fourthly, it will take up a portion of the time and attention, so that a part of the sermon, certainly, (if not the whole,) will pass by the man as the idle wind, and be lost. Fifthly, it will show what estimate the man puts on the message of grace. Sixthly, it will abstract the notice of others around, and turn away their attention from the message in like manner. Seventhly, it is an act very much in harmony with a passage of Scripture—"When will the new moon be gone, that we may sell corn; and the Sabbath, that we may set forth wheat?" Amos viii. 1.—Essex Register.

While we are in prosperity nothing can be more useful, nor ought to be more attended to, than the sincere and hearty advice of friends. But at the same time we must beware lest we permit ourselves to be flattered: into which error it is very easy, indeed, to fall. We think that we are such, as those around us say, and fancy that all this praise is but one prayer due. Thence arise innumerable errors, for when men are puffed up in their own opinions, they are certain to become ridiculous, and to fall into the greatest faults.—Cicero.

Pay for your Paper.—If you do not—the editor cannot pay—the publisher cannot pay—the printer cannot pay—the paper maker cannot pay—the men employed in the paper mill cannot pay—the stationer cannot pay—the merchant will suffer loss—the tailor will be injured—the shoemaker may fail—the butcher and market-men will be disappointed, &c.—All these will be injured—their engagements will be broken—their credit will be lost—their characters will be tarnished—their feelings must be wounded—their families must suffer—their business will be ruined—the paper must cease—and the community remain in ignorance for want of it—and all because you will not pay for your paper.

## NOTICE.

The co-partnership heretofore existing between the subscribers, in the firm of Hills and Judson, is hereby mutually dissolved from, and after this date.

Dated at Bristol, LORD S. HILLS, this 15th day of May, 1837. ORKIN JUD-ON.

JUST published and for sale by the subscribers, Causes of Religious Declension, particularly those which have occasioned the Present low state of Religion among different denominations of Christians by Jeremiah Chaplin, D. D., Pastor of the Baptist Church, Willington Conn. Also, for sale by Booksellers generally.

CANFIELD &amp; ROBINS.

May '36.

## NOTICE.

SIX months from the publication of this notice, is limited and allowed by the Hon. Court of Probate for the District of Tolland, to the creditors of the estate of John Holt, of Willington, an insolvent debtor, to exhibit their claims for adjustment to the subscribers, commissioners on said insolvent estate, and that we will attend to the duties of our appointment, at the house of Andrew H. Fuller, in Willington, on the 4th Monday in August, and the 1st Monday in December A.D. 1837, at 1 o'clock P. M. on each of said days.

DANIEL GLAZIER, GIDEON N. MERICK, } Cont'rs.  
Willington, May 27, 1837.

## CHRISTIAN REVIEW.

THE subscribers having made arrangements to become agents for this State for the *Christian Review*, take this method of giving notice that all subscribers in this State and vicinity, can be supplied with the work immediately, on application to them, and that subscribers can direct how they will have the work transmitted to them,—such packages as go by mail will be noted upon them,—mailed at Hartford, Conn.—With these facilities it is hoped an extensive patronage will be secured for this very interesting and useful publication. To the denomination it is of incalculable value.

CANFIELD &amp; ROBINS.

N. B.—A package containing the copies for subscribers and extra numbers, for any new subscribers, will be transmitted to Hartford free of expense to the patrons of the work immediately after each number of the Review comes from the press in Boston.

June 3.

JUST PUBLISHED AND FOR SALE

BY

CANFIELD &amp; ROBINS,

And Booksellers Generally.

MEMOIR of Rev. GUSTAVUS F. DAVIS, D. D., Late Pastor of the First Baptist Church Hartford, Conn.

WITH SIX SERMONS,

on the Peculiar Sentiments of the Baptist Denomination, preached by him before his Congregation 1834 and 5 By Abigail Davis.

April 29.

FOR SALE BY

Canfield & Robins, Blanks of all kinds, consisting of Single Warrants and Quit Claim Deeds. Warrant Deeds on entire sheets for the accommodation of those who wish to transmit them to a distance. Justice Book, and Note, and Execution Blanks. Bail Bonds. Subpoenas. County Court Note Book and Execution Blanks. Staff and Warrant Officer's Do. Bills Lading, &c. &c.

Hartford Fire Insurance Company.

Office north side State House Square, between the Hartford and Exchange Banks.

THIS Institution is the oldest of the kind in the State, having been established more than twenty-five years. It is incorporated with a capital of 150,000 Dollars, which is invested and secured in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and personal property generally, from loss or damage by fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the Post Office directly to the Secretary; and their proposals shall receive immediate attention.

The following gentlemen are directors of the Company:—

Eliphalet Terry,	Albert Day,
S. H. Huntington,	Samuel Williams,
H. Huntington, Jr.	Job Allyn,
Edwin D. Morgan,	George Putnam,
Junius S. Morgan.	

ELIPHALET TERRY, President.  
JAMES G. BOLLES, Secretary.

Etna Insurance Company, Incorporated for the purpose of insuring against LOSS and DAMAGE by FIRE only, with a Capital of \$200,000, secured and vested in the best possible manner.

OFFER to take risks on terms as favorable as other Offices. The business of the Company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

The office of the Company is kept at the East door of Tazewell's Exchange Coffee-house, State Street, where a constant attendance is given for accommodation of the public.

The Directors of the Company are—  
Thomas K. Brace, Joseph Pratt,  
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Thomas Belden, Stephen Spencer,  
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Griffin Stedman, Daniel Burgess,  
Joseph Morgan, Ward Woodbridge,  
Elisha Dodd, Joseph Church,  
Jesse Savage.

THOMAS K. BRACE, President  
JAMES M. GOODWIN, Secretary.

## NOTICE.

SIX months from the publication of this notice, is limited and allowed, by the Hon. Court of Probate for the District of Tolland, to the creditors of the estate of J. & S. Holt, of Willington, insolvent debtors, to exhibit their claims for adjustment to the subscribers, commissioners on said insolvent estate, and that we will attend to the duties of our appointment, at the house of Andrew H. Fuller, in Willington, on the 4th Monday in August, and the 1st Monday of December A.D. 1837, at 1 o'clock in the afternoon of each day.

DANIEL GLAZIER, GIDEON N. MERICK, } Com'rs.  
Willington, May 27, 1837.

At a Court of Probate holden at Southington, within and for the District of Southington, on the 29th day of May, 1837.

Present, TIMOTHY JONES, Esq., Judge.

UPON the petition of Milla Ann Wightman, of Southington, in the County of Hartford, showing to this Court, that she is Guardian of George M. Wightman, William E. Wightman and Valentine H. Wightman, of Southington, within said district, minors. That said minors are the owners of real estate situated in said Southington, viz. One undivided fourth part in the following described property. One piece partly in Southington and partly in Wolcott, bounded North on land of Charles G. Wightman, East on highway, South on lands of Anon Thorp and Asahel Thorp, and West on land of Lucius Tuttle, containing about thirty acres. One other piece bounded North on land of Lloyd Lewis, East on land of Charles G. Wightman, South on highway & West on land of John Wightman, containing about 4 acres. Also, one fourth part of a dwelling-house valued at about two hundred and fifty dollars. That it will be for the interest of said minors, that said real estate should be disposed of and the avails thereof vested in other real estate, or laid out in the nurture and education of said minors—or that said avails should be vested in money at interest, as required by law; praying for liberty to sell said property for the purposes aforesaid, as per petition on file.

It is ordered by this Court, That said Guardian give notice of said application, by causing the same to be published in one of the Newspapers printed in Hartford, in the County of Hartford, three weeks successively, at least six weeks before the hearing; and that said petition will be heard at the Probate Office in said district on the 12th day of August next, at Southington.

Certified from Record.  
21 TIMOTHY JONES, Judge.

PAYSON'S INDELIBLE INK,  
For sale by the groce, single or dozen.  
CANFIELD & ROBINS.